

Origin of Holi



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Origins of Holi

Dedicated to

Śrī Śrī Rādhā-Śyāmasundara

&

His Divine Grace Śrīla A. C. Bhaktivedanta Swami Prabhupāda

Preface

जय श्रीकृष्णचैतन्य प्रभुनित्यानन्द
 श्रीअद्वैत गदाधर श्रीवासादिगौरभक्तवृन्द
 हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण
 हरे हरे हरे राम हरे राम राम राम हरे हरे

Jaya Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-ad-
 vaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda Hare
 Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare
 Rāma Hare Rāma Rāma Rāma Hare Hare.

There are 3 waves to this ocean. In the first wave will appear a brief synopsis of why Holi events take place and, information about the other pastimes that are related to it. As well as, the reason behind the use of colored powder and, the reason for throw and spraying colored water. The second wave is direct quotes from SB, CC, BG, NoD to verify all the points mentioned eariler. Finally, the last wave consist of a small reference catalog of Sanskrit words that are pertinent. Followed by all the verses

that talk about Holi, Holika, Horika, & Dolāyātrā from Śrīla Prabhupāda works. As usual this piece follows Śrīla Prabhupāda's system, giving the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. This makes the book very authentic and scholarly and makes the meaning self-evident.

Śrī Śrī Rādhā-Śyāmasundara's dāsa

Dāmodara Svarūpa

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Gaura-pūrṇimā

Śrī Śrī Rādhā-Śyāmasundara Temple

Bloomington, Illinois USA

Chapter One

THE FIRST WAVE

Introduction:

Holi's iconic use of color powder, easily makes it one of the most recognizable festivals in history. For Vaiṣṇava devotees, Holi is celebrated to remember pastimes related to Śrī Kṛṣṇa and Prahlāda Mahārāja. In general the event consist of saṅkīrtana, dancing, squirting colored water & throwing color powder, ghee etc. Which first took place to celebrate the pastime of Śrī Kṛṣṇa saving all the *gopīs* by killing the demon Śaṅkhacūḍa; Śrī Kṛṣṇa killed Śaṅkhacūḍa because he was trying to abduct all the *gopīs* [SB 10.65.17 purport by Jīva Gosvāmī].

Śrī Kṛṣṇa is a Person, He therefore has personal preferences of how He celebrates. Playing music, singing, dancing, throwing color powder, water sports & having big meals with His loved ones. A few of the ways, cited in śāstra, of how Śrī Kṛṣṇa enjoys celebrating.

Another big event that takes place at the same time is a bonfire. We light a bonfire to celebrate Prahlāda Mahārāja triumph over Holika, the sister of Hiranyakaśipu. Which is a reference to how Prahlāda was unburned during his pastime.

The location where Holika pastime took place, was hence forth known as Horikā. And the demon Śaṅkhacūḍa was killed by the Lord during His pastimes at Horikā in the month of Phālguna. This is the reason why Śrī Kṛṣṇa pastimes and Prahlāda pastimes are linked. The same ceremony is still observed in India by the burning of the effigy of Śaṅkhacūḍa one day prior to the Lord's

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pastimes at Horikā, generally known as Holi. [SB 2.7.33 purport]. Verse SB 10.34.20 confirms that Gaura-pūrṇimā day happens on Holikā-pūrṇimā Gaura-pūrṇimā day.

Holi & The Dolāyātrā Ceremony:

From Kṛṣṇa Book - Chapter 34: we learn the word Holi is synonymous with the Sanskrit word Dolāyātrā: “The rāsa-līlā was performed during the autumn, and after that the next big ceremony is Holi, or the Dolāyātrā ceremony. Between the Dolāyātrā ceremony and the rāsa-līlā ceremony there is an important ceremony called Śiva-rātri”

Śrī Kṛṣṇa saves the *gopīs*:

(From SB 10.34: Nanda Mahārāja Saved and Śaṅkhacūḍa Slain)

“During the Dola-pūrṇimā festival, Śrī Kṛṣṇa and Baladeva enjoyed pastimes in the forest with the young women of Vraja. The girlfriends of Baladeva and those of Kṛṣṇa joined together and sang about Their transcendental qualities. When the two Lords became absorbed in singing to the point of apparent intoxication, a servant of Kuvera’s named Śaṅkhacūḍa boldly came forward and began abducting the *gopīs*. The young girls called out, “Kṛṣṇa, please save us!” and He and Rāma began to chase after Śaṅkhacūḍa. “Don’t be afraid!” Kṛṣṇa called out to the *gopīs*. In fear of the Lords, Śaṅkhacūḍa left the *gopīs* aside and ran for his life. Kṛṣṇa chased after him, swiftly approached him and with a blow of His fist removed Śaṅkhacūḍa’s jewel, together with his head. Then Kṛṣṇa brought the jewel back and presented it to Lord Baladeva.”

“ŚB 2.7.33

क्रीडन्वने निशि निशाकररश्मिगौर्या

रासोन्मुखः कलपदायतमूर्च्छितेन ।

उद्धीपितस्मररुजां व्रजभृद्वधूनां

हर्तुर्हरिष्यति शिरो धनदानुगस्य ॥ २.७.३३ ॥

*krīḍan vane niśi niśākara-raśmi-gauryām
rāsonmukhaḥ kala-padāyata-mūrcchitena
uddīpita-smara-rujām vraja-bhṛd-vadhūnām
hartur harisyati śiro dhanadānugasya*

Synonyms

krīḍan — while engaged in His pastimes; *vane* — in the forest of Vṛndāvana; *niśi* — nocturnal; *niśākara* — the moon; *raśmi-gauryām* — white moonshine; *rāsa-unmukhaḥ* — desiring to dance with; *kala-padāyata* — accompanied by sweet songs; *mūrcchitena* — and melodious music; *uddīpita* — awakened; *smara-rujām* — sexual desires; *vraja-bhṛt* — the inhabitants of Vrajabhūmi; *vadhūnām* — of the wives; *hartuḥ* — of the kidnappers; *harisyati* — will vanquish; *śiraḥ* — the head; *dhanada-anugasya* — of the follower of the rich Kuvera.

Translation

When the Lord was engaged in His pastimes of the rāsa dance

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in the forest of Vṛndāvana, enlivening the sexual desires of the wives of the inhabitants of Vṛndāvana by sweet and melodious songs, a demon of the name Śaṅkhacūḍa, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk.

Purport

We should carefully note that the statements described herein are the statements of Brahmājī to Nārada, and he was speaking to Nārada of events that would happen in the future, during the advent of Lord Kṛṣṇa. The pastimes of the Lord are known to the experts who are able to see past, present and future, and Brahmājī, being one of them, foretold what would happen in the future. The killing of Śaṅkhacūḍa by the Lord is a more recent incident, after the *rāsa-līlā*, and not exactly a simultaneous affair. In the previous verses we have seen also that the Lord's engagement in the affairs of the forest fire was described along with His pastimes of punishing the Kāliya snake, and similarly the pastimes of the *rāsa* dance and the killing of Śaṅkhacūḍa are also described herein. The adjustment is that all these incidents would take place in the future, after the time when it was being foretold by Brahmājī to Nārada. The demon Śaṅkhacūḍa was killed by the Lord during His pastimes at Horikā in the month of Phālguna, and the same ceremony is still observed in India by the burning of the effigy of Śaṅkhacūḍa one day prior to the Lord's pastimes at Horikā, generally known as Holi.

Generally the future appearance and the activities of the Lord

or His incarnations are foretold in the scriptures, and thus the pseudo incarnations are unable to cheat persons who are in knowledge of the events as they are described in the authoritative scriptures.”

Notes on Dola-yātrā:

Dola means palanquin (CC Ādi 13.114).

Dola-yātrā is the Lord's activities in the month of March. In all festivals the Lord is seated on a car, and the car moves through different streets of the city so that people may take advantage of visiting the Lord. [Nod 9]

Verse SB 10.34.20 quote of Holikā-pūrṇimā on same day as Gaurā-pūrṇimā:

“ŚB 10.34.20

कदाचिदथ गोविन्दो रामश्चाद्भुतविक्रमः

विजह्रतुर्वने रात्यां मध्यगौ व्रजयोषिताम् ॥ १०.३४.२० ॥

*kadācid atha govindo
rāmaś cādbhuta-vikramaḥ
vijahratur vane rātryāṁ
madhya-gau vraja-yoṣitām*

Synonyms

kadācit — on one occasion; *atha* — then; *govindaḥ* — Lord

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Kṛṣṇa; *rāmaḥ* — Lord Balarāma; *ca* — and; *adbhuta* — wonderful; *vikramaḥ* — whose deeds; *vijahratuḥ* — the two of Them played; *vane* — in the forest; *rātryām* — at night; *madhya-gau* — in the midst; *vraja-yoṣitām* — of the women of the cowherd community.

Translation

Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

Purport

This verse introduces a new pastime. According to the *ācāryas*, the occasion mentioned here is the Holikā-pūrṇimā, a day also known as Gaura-pūrṇimā.”

Thus end the First Chapter, of the Origin of Holi, entitled "The First Wave."

Chapter Two

The Second Wave

Why do devotees put colored powder and cosmetics

such as kuṅkuma powder & candana, on
Kṛṣṇa's body and then apply it on each other?

As confirmed in SB 10.21.17, Devotees feel great bliss by using the Mahā (remnants of the offerings to Kṛṣṇa). By first offering something to Kṛṣṇa and then using it, Devotees feel great bliss remembering Kṛṣṇa using that offering.

“ŚB 10.21.17

पूर्णाः पुलिन्द्य उरुगायपदाब्जराग

श्रीकुङ्कुमेन दयितास्तनमण्डितेन ।

तद्दर्शनस्मररुजस्तृणरूषितेन

लिम्पन्त्य आननकुचेषु जहुस्तदाधिम् ॥ १०.२१.१७ ॥

*pūrṇāḥ pulindya urugāya-padābja-rāga
śrī-kuṅkumena dayitā-stana-maṇḍitena
tad-darśana-smara-rujas tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-ādhim*

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Synonyms

pūrṇāḥ — fully satisfied; *pulindyaḥ* — the wives of the Śabara tribe; *urugāya* — of Lord Kṛṣṇa; *pada-abja* — from the lotus feet; *rāga* — of reddish color; *śrī-kuṅkumena* — by the transcendental *kuṅkuma* powder; *dayitā* — of His girlfriends; *stana* — the breasts; *maṇḍitena* — which had decorated; *tat* — of that; *darśana* — by the sight; *smara* — of Cupid; *rujaḥ* — feeling the torment; *trṇa* — upon the blades of grass; *rūṣite-na* — attached; *limpantyaḥ* — smearing; *ānana* — upon their faces; *kuceṣu* — and breasts; *jahuḥ* — they gave up; *tat* — that; *ādhim* — mental pain.

Translation

The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish kuṅkuma powder. Endowed with the color of Kṛṣṇa’s lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they feel fully satisfied and give up all their anxiety.

Purport

Śrīla Prabhupāda explains this verse as follows: “The wanton aborigine girls also became fully satisfied when they smeared their faces and breasts with the dust of Vṛndāvana, which was reddish from the touch of Kṛṣṇa’s lotus feet. The aborigine girls had very full breasts, and they were also very lusty, but when

their lovers felt their breasts, they were not very satisfied. When they came out into the midst of the forest, they saw that while Kṛṣṇa was walking, some of the leaves and creepers of Vṛndāvana had turned reddish from the *kuṅkuma* powder which fell from His lotus feet. His lotus feet were held by the *gopī*s on their breasts, which were also smeared with *kuṅkuma* powder, but when Kṛṣṇa travelled in the Vṛndāvana forest with Balarāma and His boy friends, the reddish powder fell on the ground. So the lusty aborigine girls, while looking toward Kṛṣṇa playing His flute, saw the reddish *kuṅkuma* on the ground and immediately took it and smeared it over their faces and breasts. In this way they became fully satisfied, although they were not satisfied when their lovers touched their breasts. All material lusty desires can be immediately satisfied if one comes in contact with Kṛṣṇa consciousness.”

(Sidenote: Candana and Kumkum can be colored by adding materials which is done especially for holi colors which reflect spring time colors. Also they are colored for candana yātrā.)

Kṛṣṇa enjoys putting powders on His body

Such as Kumkum & candana, scented oils, ointments, sandalwood pulp, camphor, musk and *aguru*.

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পারিষদদেহ এই না হয় দুর্গন্ধ

প্রথম দিবসে পাইলুঙ চতুঃসমগন্ধ

*pāriṣada-deha ei, nā haya durgandha
prathama divase pāilun catuḥsama-gandha*”

SYNONYMS:

pāriṣada-deha — the body of Kṛṣṇa’s associate; *ei* — this; *nā haya* — is not; *durgandha* — having a bad smell; *prathama divase* — on the first day; *pāilun* — I got; *catuḥsama-gandha* — the smell of catuḥsama, a mixture of sandalwood pulp, camphor, aguru and musk.

TRANSLATION:

“Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of catuḥsama [a mixture of sandalwood pulp, camphor, aguru and musk].”

PURPORT:

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanātana Gosvāmī’s body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a mixture of sandalwood pulp, camphor, musk and aguru. In the *Garuḍa Purāṇa* this mixture, which is called *catuḥsama*, is described as follows:

*kastūrikāyā dvau bhāgau catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ śaśinaḥ syāt catuḥ-samam*

“Two parts of musk, four parts of sandalwood, three parts of agu-

ru or saffron and one part of camphor, when mixed together, form *catuḥsama*.” The aroma of *catuḥsama* is very pleasing. It is also mentioned in the *Hari-bhakti-vilāsa* (sixth *vilāsa*).

In the intro to SB 10.42: The Breaking of the Sacrificial Bow, we find Kṛṣṇa and Balarāma like smearing colored cosmetics and ointments on Their body: {Devotees take the remnants of what Kṛṣṇa has used and feel great blissing using it.}

“After leaving Sudāmā’s house, Lord Kṛṣṇa came upon Trivakrā, a young hunchbacked maidservant of Kāṁsa’s who was carrying a tray of fine ointments. The Lord asked her who she was and requested some ointment from her. Entranced by His beauty and joking words, Trivakrā gave both Kṛṣṇa and Balarāma a good deal of ointment. In return, Kṛṣṇa stepped on her toes with His lotus feet, took hold of her chin and lifted, thus straightening her spine. The now beautiful and charming Trivakrā then grabbed the edge of Kṛṣṇa’s upper cloth and asked Him to come to her house. Kṛṣṇa replied that after He had taken care of some business He would certainly come and relieve her mental torment. Then the two Lords continued Their sightseeing tour of Mathurā.”

A sidenote about Trivakrā name:

“The hunchback’s name, Trivakrā, indicates that her body was bent at the neck, chest and waist.” Purport SB 10.42.3 [*trivakra-nāmā* — known as Trivakrā (“bent in three places”)]

ŚB 10.42.4

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रूपपेशलमाधुर्य हसितालापवीक्षितैः

धर्षितात्मा ददौ सान्द्रमुभयोरनुलेपनम् ॥ १०.४२.४ ॥

rūpa-peśala-mādhurya
hasitālāpa-vikṣitaiḥ
dharṣitātmā dadau sāndram
ubhayor anulepanam

Synonyms

rūpa — by His beauty; *peśala* — charm; *mādhurya* — sweetness; *hasita* — smiles; *ālāpa* — talking; *vikṣitaiḥ* — and glances; *dharṣita* — overwhelmed; *ātmā* — her mind; *dadau* — she gave; *sāndram* — plentiful; *ubhayor* — to both of Them; *anulepanam* — ointment.

Translation

Her mind overwhelmed by Kṛṣṇa's beauty, charm, sweetness, smiles, words and glances, Trivakrā gave both Kṛṣṇa and Balarāma generous amounts of ointment.

Purport

This incident is also described in the *Viṣṇu Purāṇa* (5.20.7):

śrutvā tam āha sā kṛṣṇam
grhyatām iti sādaram
anulepanam pradadau
gātra-yogyam athobhayor

“Hearing this, she respectfully replied to Lord Kṛṣṇa, ‘Please take it,’ and gave both of Them ointment suitable for applying to Their bodies.”

ŚB 10.42.5

ततस्तावङ्गरागेण स्ववर्णेतरशोभिना

सम्प्राप्तपरभागेन शुशुभातेऽनुरञ्जितौ ॥ १०.४२.५ ॥

tatas tāv aṅga-rāgeṇa
sva-varṇetara-śobhinā
samprāpta-para-bhāgena
śuśubhāte ’nurañjitaū

Synonyms

tataḥ — then; *tau* — They; *aṅga* — of Their bodies; *rāgeṇa* — with the coloring cosmetics; *sva* — Their own; *varṇa* — with colors; *itara* — other than; *śobhinā* — adorning; *samprāpta* — which exhibited; *para* — the highest; *bhāgena* — excellence; *śuśubhāte* — They appeared beautiful; *anurañjitaū* — anointed.

Translation

Anointed with these most excellent cosmetics, which adorned Them with hues that contrasted with Their complexions, the two Lords appeared extremely beautiful.

The *ācāryas* suggest that Kṛṣṇa spread yellow ointment upon His body, and Balarāma blue ointment upon His.

The remnants of Śrī Kṛṣṇa

ŚB 11.6.46

त्वयोपभुक्तस्रगन्ध वासोऽलङ्कारचर्चिताः

उच्छिष्टभोजिनो दासास्तव मायां जयेम हि ॥ ११.६.४६ ॥

tvayopabhukta-srag-gandha-

vāso-’laṅkāra-carcitāḥ

ucchiṣṭa-bhojino dāsās

tava māyām jayema hi

Synonyms

tvayā — by You; upabhukta — already enjoyed; srag — with the garlands; gandha — fragrances; vāsaḥ — garments; alaṅkāra — and ornaments; carcitāḥ — adorned; ucchiṣṭa — the remnants of Your food; bhojinaḥ — eating; dāsāḥ — Your servants; tava — Your; māyām — illusory energy; jayema — we will conquer; hi — indeed.

Translation

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.

Purport

It is clear from this verse that Uddhava is not approaching the Lord for liberation from the illusory energy. As a personal, confidential associate of Lord Kṛṣṇa, Uddhava was undoubtedly a completely liberated soul. He is praying to the Lord because he cannot bear the thought of living without Kṛṣṇa even for a moment. This feeling is called love of God. Uddhava is addressing the Lord as follows: “Even if Your illusory energy tries to attack us, my Lord, we will very easily conquer her by our powerful weapons, which are the remnants of Your foodstuffs, clothes, ornaments, and so on. In other words, we will easily conquer over *māyā* by *kṛṣṇa-prasādam*, and not by useless speculation and mental concoction.”

Kṛṣṇa enjoys water sports

He especially likes squirting/spraying the *gopīs* with water/ colored-water like a male elephants sprays water on his female elephants with his trunk:

SB 10.90.8-9 — “....Lord Kṛṣṇa would play with His wives in the water. Laughing, the queens would squirt water on Him with sy-

ringes, and He would squirt them back..”

SB 10.90.10 — “on the plea of trying to take away His syringe, they would embrace Him. By His touch their lusty feelings would increase, causing their faces to beam with smiles”

SB 10.90.11 — Lord Kṛṣṇa’s flower garland would become smeared with kunkuma from their breasts, and His abundant locks of hair would become disheveled as a result of His absorption in the game. As the Lord repeatedly sprayed His young consorts and they sprayed Him in turn, He enjoyed Himself like the king of elephants enjoying in the company of his bevy of she-elephants.

SB 10.90.13 — In this way Lord Kṛṣṇa would sport with His queens, totally captivating their hearts with His gestures, talks, glances and smiles, and also with His jokes, playful exchanges and embraces.

A deeper look:

ŚB 10.90.1-7

श्रीशुक उवाच ।

सुखं स्वपुर्यां निवसन्द्वारकायां श्रियः पतिः

सर्वसम्पत्समृद्धायां जुष्टायां वृष्णिपुङ्गवैः ॥ १०.९०.१ ॥

स्त्रीभिश्चोत्तमवेषाभिर्नवयौवनकान्तिभिः

कन्दुकादिभिर्हर्म्येषु क्रीडन्तीभिस्तडिद्भ्युभिः ॥ १०.९०.२ ॥

नित्यं सङ्कुलमार्गायां मदच्युद्भिर्मतङ्गजैः ॥ १०.१०.३ ॥

स्वलङ्कृतैर्भटैरश्वै रथैश्च कनकोज्ज्वलैः

उद्यानोपवनाढ्यायां पुष्पितद्रुमराजिषु ॥ १०.१०.४ ॥

निर्विशद्भृङ्गविहगैर्नादितायां समन्ततः

रेमे षोडशसाहस्र पत्नीनां एकवल्लभः ॥ १०.१०.५ ॥

तावद्विचित्ररूपोऽसौ तद्गृहेषु महर्द्धिषु

प्रोत्फुल्लोत्पलकह्लार कुमुदाम्भोजरेणुभिः ॥ १०.१०.६ ॥

वासितामलतोयेषु कूजद्विजकुलेषु च

विजहार विगाह्याम्भो हृदिनीषु महोदयः

कुचकुङ्कुमलिप्ताङ्गः परिरब्धश्च योषिताम् ॥ १०.१०.७ ॥

śrī-śuka uvāca

sukhaṁ sva-puryāṁ nivasan

dvāra-kāyāṁ śriyaḥ patih

sarva-sampat-samṛddhāyāṁ

juṣṭāyāṁ vṛṣṇi-puṅgavaiḥ

strībhiś cottama-veśābhir

nava-yauvana-kāntibhiḥ

kandukādibhir harmyeṣu

krīḍantibhis taḍid-dyubhiḥ

nityaṁ saṅkula-mārgāyāṁ

mada-cyudbhir mataṅ-gajaiḥ

sv-alaukṛtair bhaṭair aśvai

Origin of Holi

rathaiś ca kanakojjvalaiḥ

udyānopavanādhyāyām

puṣpita-druma-rājiṣu

nirviśad-bhṛṅga-vihagair

nāditāyām samantataḥ

reme ṣoḍaśa-sāhasra-

patnīnām eka-vallabhāḥ

tāvad vicitra-rūpo 'sau

tad-geheṣu maharddhiṣu

protphullotpala-kahlāra-

kumudāmbhoja-reṇubhiḥ

vāsītāmala-toyeṣu

kūjad-dvija-kuleṣu ca

vijahāra vigāhyāmbho

hradinīṣu mahodayaḥ

kuca-kuṅkuma-liptāṅgaḥ

parirabdhaś ca yoṣitām

Synonyms

śrī-śukaḥ uvāca — Śukadeva Gosvāmī said; *sukham* — happily; *sva* — in His own; *puryām* — city; *nivasan* — residing; *dvāarakāyām* — in Dvāarakā; *śriyaḥ* — of the goddess of fortune; *patiḥ* — the master; *sarva* — all; *sampat* — in opulent features; *saṁṛddhāyām* — which was rich; *juṣṭāyām* — populated; *vṛṣṇi-puṅgavaiḥ* — by the most prominent of the Vṛṣṇis; *strībhiḥ* — by women; *ca* — and; *uttama* — excellent; *veśābhiḥ* — whose dress; *nava* — new; *yauvana* — of youth; *kāntibhiḥ* — whose beauty; *kandu-*

ka-ādibhiḥ — with balls and other toys; *harmyeṣu* — on the rooftops; *krīḍantībhiḥ* — playing; *taḍit* — of lightning; *dyubhiḥ* — whose effulgence; *nityam* — always; *saṅkula* — crowded; *mārgāyām* — whose roads; *mada-cyudbhiḥ* — exuding *mada*; *matam* — intoxicated; *gajaiḥ* — with elephants; *su* — well; *alaṅkṛtaiḥ* — ornamented; *bhaṭaiḥ* — with foot-soldiers; *aśvaiḥ* — horses; *rathaiḥ* — chariots; *ca* — and; *kanaka* — with gold; *ujjvalaiḥ* — brilliant; *udyāna* — with gardens; *upavana* — and parks; *ādhyāyām* — endowed; *puṣpita* — flowering; *druma* — of trees; *rājiṣu* — which had rows; *nirviśat* — entering (therein); *bhṛṅga* — by bees; *vi-hagaiḥ* — and birds; *nāditāyām* — filled with sound; *samantataḥ* — on all sides; *reme* — He enjoyed; *ṣoḍaśa* — sixteen; *sāhasra* — thousand; *patnīnām* — of wives; *eka* — the only; *vallabhaḥ* — beloved; *tāvat* — that many; *vicitra* — variegated; *rūpaḥ* — having personal forms; *asau* — He; *tat* — their; *geheṣu* — in the residences; *mahā-ṛddhiṣu* — richly furnished; *protphulla* — blooming; *utpala* — of water lilies; *kahlāra* — white lotuses; *kumuda* — night-blooming lotuses; *ambhoja* — and day-blooming lotuses; *reṇubhiḥ* — by the pollen; *vāsita* — made aromatic; *amala* — pure; *toyeṣu* — in bodies of water; *kūjat* — cooing; *dvija* — of birds; *kuleṣu* — where there were flocks; *ca* — and; *vijahāra* — He sported; *vigāhya* — diving; *ambhaḥ* — into the water; *hradinīṣu* — in rivers; *mahā-udayaḥ* — the all-powerful Lord; *kuca* — from their breasts; *kuṅkuma* — by the red cosmetic powder; *lipta* — smeared; *aṅgaḥ* — His body; *parirabdhaḥ* — embraced; *ca* — and; *yoṣitām* — by the women.

Translation

Śukadeva Gosvāmī said: The master of the goddess of fortune resided happily in His capital city, Dvārakā, which was endowed with all opulences and populated by the most eminent Vṛṣṇis and their gorgeously dressed wives. When these beautiful women in the bloom of youth would play on the city's rooftops with balls and other toys, they shone like flashing lightning. The main streets of the city were always crowded with intoxicated elephants exuding mada, and also with cavalry, richly adorned infantrymen, and soldiers riding chariots brilliantly decorated with gold. Gracing the city were many gardens and parks with rows of flowering trees, where bees and birds would gather, filling all directions with their songs.

Purport

Lord Kṛṣṇa was the sole beloved of His sixteen thousand wives. Expanding Himself into that many forms, He enjoyed with each of His queens in her own richly furnished residence. On the grounds of these palaces were clear ponds fragrant with the pollen of blooming utpala, kahlāra, kumuda and ambhoja lotuses and filled with flocks of cooing birds. The almighty Lord would enter those ponds, and also various rivers, and enjoy sporting in the water while His wives embraced Him, leaving the red kuṅkuma from their breasts smeared on His body..

One rule of poetic composition practiced by Vaiṣṇava authors is *madhureṇa samāpayet*: “A literary work should conclude in a mood of special sweetness.” Śrīla Śukadeva Gosvāmī, the most tasteful narrator of transcendental topics, has accordingly included in this last chapter of the Tenth Canto of *Śrīmad-Bhāgavatam* a description of Lord Kṛṣṇa's water sports in the attractive

setting of Dvārakā, followed by the rapturous prayers of the Lord's queens.

ŚB 10.90.8-9

उपगीयमानो गन्धर्वैर्मृदङ्गपणवानकान्
वादयद्भिर्मुदा वीणां सूतमागधवन्दिभिः ॥ १०.९०.८ ॥
सिच्यमानोऽच्युतस्ताभिर्हसन्तीभिः स्म रेचकैः
प्रतिषिञ्चन्विचिक्रीडे यक्षीभिर्यक्षराडिव ॥ १०.९०.९ ॥

*upagīyamāno gandharvair
mṛdaṅga-pañavānakān
vādayadbhir mudā vīṇāṁ
sūta-māgadha-vandibhiḥ
sicyamāno 'cyutas tābhir
hasantibhiḥ sma recakaiḥ
pratiṣiñcan vicikrīde
yakṣībhir yakṣa-rāḍ iva*

Synonyms

upagīyamānaḥ — being glorified by song; *gandharvaiḥ* — by Gandharvas; *mṛdaṅga-pañava-ānakān* — *mṛdaṅga*, *pañava* and *ānaka* drums; *vādayadbhiḥ* — who were playing; *mudā* — joyfully; *vīṇām* — *vīṇas*; *sūta-māgadha-vandibhiḥ* — by Sūta, Māgadha and Vandi reciters; *sicyamānaḥ* — being squirted with water; *acyutaḥ* — Lord Kṛṣṇa; *tābhiḥ* — by them (His wives); *hasantibhiḥ* — who were laughing; *sma* — indeed; *recakaiḥ* — with syring-

Origin of Holi

es; *pratiṣiñcan* — squirting back at them; *vicikrīde* — He sported; *yakṣībhiḥ* — with Yakṣi nymphs; *yakṣa-rāṭ* — the lord of the Yakṣas (Kuvera); *iva* — like.

Translation

As Gandharvas joyfully sang His praises to the accompaniment of mṛdaṅga, paṇava and ānaka drums, and as professional reciters known as Sūtas, Māgadhas and Vandīs played vīṇās and recited poems praising Him, Lord Kṛṣṇa would play with His wives in the water. Laughing, the queens would squirt water on Him with syringes, and He would squirt them back. Thus Kṛṣṇa would sport with His queens in the same way that the lord of the Yakṣas sports with the Yakṣi nymphs.

ŚB 10.90.10

ताः क्लिन्नवस्त्रविवृतोरुकुचप्रदेशाः

सिञ्चन्त्य उद्धृतबृहत्कवरप्रसूनाः ।

कान्तं स्म रेचकजिहीर्षययोपगुह्य

जातस्मरोत्स्मयलसद्वदना विरेजुः ॥ १०.९०.१० ॥

tāḥ klinna-vastra-vivṛtoru-kuca-pradeśāḥ
siñcantya uddhṛta-br̥hat-kavara-prasūnāḥ
kāntam sma recaka-jihīṛṣayayopaguhya
jāta-smarotsmaya-lasad-vadanā virejuḥ

Synonyms

tāḥ — they (Lord Kṛṣṇa's queens); *klinna* — wet; *vastra* —

whose clothes; *vivr̥ta* — revealed; *ūru* — thighs; *kuca* — of their breasts; *pradeśāḥ* — the area; *siñcantyaḥ* — sprinkling; *ud-dhṛta* — scattered; *bṛhat* — large; *kavara* — from the braids of their hair; *prasūnāḥ* — whose flowers; *kāntam* — their consort; *sma* — indeed; *recaka* — His syringe; *jihīṛṣayayā* — with the desire of taking away; *upaguhyā* — embracing; *jāta* — arisen; *smara* — of feelings of lust; *utsmaya* — with wide smiles; *lasad* — glowing; *vadanāḥ* — whose faces; *virejuḥ* — they appeared resplendent.

Translation

Under the drenched clothing of the queens, their thighs and breasts would become visible. The flowers tied in their large braids would scatter as they sprayed water on their consort, and on the plea of trying to take away His syringe, they would embrace Him. By His touch their lusty feelings would increase, causing their faces to beam with smiles. Thus Lord Kṛṣṇa's queens shone with resplendent beauty.

ŚB 10.90.11

कृष्णस्तु तत्स्तनविषज्जितकुङ्कुमस्रक्

क्रीडाभिषङ्गधुतकुन्तलवृन्दबन्धः ।

सिञ्चन्मुहुर्युवतिभिः प्रतिषिच्यमानो

रेमे करेणुभिरिवेभपतिः परीतः ॥ १०.९०.११ ॥

kṛṣṇas tu tat-stana-viṣajjita-kuṅkuma-srak

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krīḍābhiṣaṅga-dhuta-kuntala-vṛnda-bandhaḥ
siñcan muhur yuvatibhiḥ pratiṣicyamāno
reme kareṇubhir ivebha-patiḥ parītaḥ

Synonyms

kr̥ṣṇaḥ — Lord Kṛṣṇa; *tu* — and; *tat* — their; *stana* — from the breasts; *viṣajjita* — becoming attached; *kuṅkuma* — the *kuṅkuma* powder; *sraḥ* — on whose flower garland; *krīḍā* — in the sport; *abhiṣaṅga* — due to His absorption; *dhuta* — shaken; *kuntala* — of the locks of hair; *vṛnda* — of the mass; *bandhaḥ* — the arrangement; *siñcan* — sprinkling; *muhur* — repeatedly; *yuvatibhiḥ* — by the young women; *pratiṣicyamānaḥ* — being sprinkled in return; *reme* — He enjoyed; *kareṇubhiḥ* — by she-elephants; *iva* — as; *ibha-patiḥ* — the king of elephants; *parītaḥ* — surrounded.

Translation

Lord Kṛṣṇa's flower garland would become smeared with *kuṅkuma* from their breasts, and His abundant locks of hair would become disheveled as a result of His absorption in the game. As the Lord repeatedly sprayed His young consorts and they sprayed Him in turn, He enjoyed Himself like the king of elephants enjoying in the company of his bevy of she-elephants.

ŚB 10.90.12

नटानां नर्तकीनां च गीतवाद्योपजीविनाम्
 क्रीडालङ्कारवासांसि कृष्णोऽदात्तस्य च स्त्रियः ॥ १०.९०.१२
 ॥

naṭānām nartakīnām ca
gīta-vādyopajīvinām
krīḍālaṅkāra-vāsāṁsi
kṛṣṇo 'dāt tasya ca striyaḥ

Synonyms

naṭānām — to the male performers; *nartakīnām* — the female performers; *ca* — and; *gīta* — by singing; *vādyā* — and playing musical instruments; *upajīvinām* — who earned their livelihoods; *krīḍā* — from His sports; *alaṅkāra* — the ornaments; *vāsāṁsi* — and garments; *kṛṣṇaḥ* — Lord Kṛṣṇa; *adāt* — gave; *tasya* — His; *ca* — and; *striyaḥ* — wives.

Translation

Afterward, Lord Kṛṣṇa and His wives would give the ornaments and clothing they had worn during their water sports to the male and female performers, who earned their livelihood from singing and from playing instrumental music.

ŚB 10.90.13

कृष्णस्यैवं विहरतो गत्यालापेक्षितस्मितैः

नर्मक्ष्वेलिपरिष्वङ्गैः स्त्रीणां किल हृता धियः ॥ १०.९०.१३ ॥

*kṛṣṇasyaivam viharato
gaty-ālāpekṣita-smitaiḥ
narma-kṣveli-pariṣvaṅgaiḥ
strīṇām kila hṛtā dhiyaḥ*

Synonyms

kṛṣṇasya — of Lord Kṛṣṇa; *evam* — thus; *viharataḥ* — who was sporting; *gati* — by the movements; *ālāpa* — conversing; *ikṣita* — glancing; *smitaiḥ* — and smiling; *narma* — by the jokes; *kṣveli* — playful exchanges; *pariṣvaṅgaiḥ* — and embraces; *strīṇām* — of the wives; *kila* — indeed; *hṛtāḥ* — stolen; *dhiyaḥ* — the hearts.

Translation

In this way Lord Kṛṣṇa would sport with His queens, totally captivating their hearts with His gestures, talks, glances and smiles, and also with His jokes, playful exchanges and embraces.

King Ajātaśatru's Rājasūya sacrifice pastime

Squirting colored water & powders is mentioned, in connotation with a celebration, involving Kṛṣṇa, in Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) 10.75: Duryodhana Humiliated:

ŚB 10.75.14

स्वलङ्कृता नरा नार्यो गन्धस्रग्भूषणाम्बरैः

विलिम्पन्त्योऽभिसिञ्चन्त्यो विजह्रुर्विविधै रसैः ॥ १०.७५.१४

॥

sv-alaṅkṛtā narā nāryo
gandha-srag-bhūṣaṇāmbaraiḥ
vilimpantyo 'bhisiñcantyo
vijahrur vividhai rasaiḥ

Synonyms

su-alaṅkṛtāḥ — well decorated; *narāḥ* — men; *nāryaḥ* — and women; *gandha* — with sandalwood paste; *srag* — flower garlands; *bhūṣaṇa* — jewelry; *ambaraiḥ* — and clothing; *vilimpantyaḥ* — smearing; *abhiñcantyaḥ* — and sprinkling; *vijahrur* — they played; *vividhaiḥ* — various; *rasaiḥ* — with liquids.

Translation

Men and women, all adorned with sandalwood paste, flower garlands, jewelry and fine clothing, sported by smearing and sprinkling one another with various liquids.

ŚB 10.75.15

तैलगोरसगन्धोद हरिद्रासान्द्रकुङ्कुमैः

पुम्भिलिप्ताः प्रलिम्पन्त्यो विजहुर्वारयोषितः ॥ १०.७५.१५

॥

*taila-gorasa-gandhoda-
haridrā-sāndra-kuṅkumaiḥ
pumbhir liptāḥ pralimpantyo
vijahrur vāra-yoṣitaḥ*

Synonyms

taila — with vegetable oil; *go-rasa* — yogurt; *gandha-uda* — perfumed water; *haridrā* — turmeric; *sāndra* — plentiful; *kuṅkumaiḥ* — and with vermilion powder; *pumbhiḥ* — by the men; *liptāḥ* — smeared; *pralimpantyaḥ* — smearing them in turn; *vijahrur* — played; *vāra-yoṣitaḥ* — the courtesans.

Translation

The men smeared the courtesans with plentiful oil, yogurt, perfumed water, turmeric and kuṅkuma powder, and the courtesans playfully smeared the men with the same substances.

Purport

Śrīla Prabhupāda describes this scene as follows: “The men and women of Indraprastha, their bodies smeared with scents and

floral oils, were nicely dressed in colorful garments and decorated with garlands, jewels and ornaments. They were all enjoying the ceremony, and they threw on each other liquid substances like water, oil, milk, butter and yogurt. Some even smeared these on each other's bodies. In this way, they were enjoying the occasion. The professional prostitutes were also engaged by jubilantly smearing these liquid substances on the bodies of the men, and the men reciprocated in the same way. All the liquid substances had been mixed with turmeric and saffron, and their color was a lustrous yellow.”

ŚB 10.75.16

गुप्ता नृभिर्निरगमन्नुपलब्धुमेतद्
देव्यो यथा दिवि विमानवरैर्नृदेव्यो ।

ता मातुलेयसखिभिः परिषिच्यमानाः

सव्रीडहासविकसद्दना विरेजुः ॥ १०.७५.१६ ॥

*guptā nṛbhir niragamann upalabdhum etad
devyo yathā divi vimāna-varair nṛ-devyo
tā mātuleya-sakhibhiḥ pariṣicyamānāḥ
sa-vrīḍa-hāsa-vikasad-vadanā virejuḥ*

Synonyms

guptāḥ — guarded; *nṛbhiḥ* — by soldiers; *niragaman* — they went out; *upalabdhum* — to see first-hand; *etat* —

Origin of Holi

this; *devyaḥ* — the wives of the demigods; *yathā* — as; *divi* — in the sky; *vimāna* — on their airplanes; *varaiḥ* — excellent; *nṛ-devyaḥ* — the queens (of King Yudhiṣṭhira); *tāḥ* — they; *mātu-leya* — by their maternal cousins (Lord Kṛṣṇa and His brothers, such as Gada and Sāraṇa); *sakhibhiḥ* — and by their friends (such as Bhīma and Arjuna); *pariṣicyamānāḥ* — being sprinkled; *sa-vrīḍa* — shy; *hāsa* — with smiles; *vikasat* — blossoming; *vadanāḥ* — whose faces; *virejuḥ* — they appeared splendid.

Translation

Surrounded by guards, King Yudhiṣṭhira's queens came out on their chariots to see the fun, just as the demigods' wives appeared in the sky in celestial airplanes. As maternal cousins and intimate friends sprinkled the queens with liquids, the ladies' faces bloomed with shy smiles, enhancing the queens' splendid beauty.

Purport

The maternal cousins referred to here are Lord Kṛṣṇa and such brothers of His as Gada and Sāraṇa, and the friends mentioned are such persons as Bhīma and Arjuna.

ता देवरानुत सखीन्सिषिचुर्दतीभिः
 क्लिन्नाम्बरा विवृतगात्रकुचोरुमध्याः ।
 औत्सुक्यमुक्तकवराच्यवमानमाल्याः
 क्षोभं दधुर्मलधियां रुचिरैर्विहारैः ॥ १०.७५.१७ ॥

*tā devarān uta sakhīn siṣicur dṛtībhiḥ
 klinnāmbarā vivṛta-gātra-kucoru-madhyāḥ
 autsukya-mukta-kavarāc cyavamāna-mālyāḥ
 kṣobham dadhur mala-dhiyān rucirair vihāraiḥ*

Synonyms

tāḥ — they, the queens; *devarān* — their husband's brothers; *uta* — and also; *sakhīn* — their friends; *siṣicuḥ* — they squirted; *dṛtībhiḥ* — with syringes; *klinna* — drenched; *ambarāḥ* — whose dresses; *vivṛta* — visible; *gātra* — whose arms; *kuca* — breasts; *ūru* — thighs; *madhyāḥ* — and waists; *autsukya* — due to their excitement; *mukta* — loosened; *kavarāt* — from the braids of their hair; *cyavamāna* — slipping; *mālyāḥ* — whose small flower garlands; *kṣobham* — agitation; *dadhuḥ* — they created; *mala* — dirty; *dhiyam* — for those whose consciousness; *ruciraiḥ* — charming; *vihāraiḥ* — with their play.

Origin of Holi

Translation

As the queens squirted water from syringes at their brothers-in-law and other male companions, their own garments became drenched, revealing their arms, breasts, thighs and waists. In their excitement, the flowers fell from their loosened braids. By these charming pastimes they agitated those with contaminated consciousness.

Purport

Śrīla Prabhupāda writes: “Such behavior between pure males and females is enjoyable, but persons who are materially contaminated become lustful.”

Śrī Caitanya Mahāprabhu's tears

would come out like water coming in force from a syringe:

CC Madhya 11 The Beḍā-kīrtana Pastimes of Śrī Caitanya Mahāprabhu
verse 223:

CC Madhya 11.223

পিচ্কারিধারা জিনিহ অশ্রু নয়নে

চারিদিকের লোক সব করযে সিনানে

pickāri-dhārā jini' aśru nayane
cāri-dikera loka saba karaye sināne

Synonyms

pickāri-dhārā — like water coming in force from a syringe; *jini'* — conquering; *aśru* — tears; *nayane* — in the eyes; *cāri-dikera* — in all four directions; *loka* — people; *saba* — all; *karaye sināne* — moistened.

Translation

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

CC Madhya 13 The Ecstatic Dancing of the Lord at Ratha-yātrā verse 105:

CC Madhya 13.105

জলযন্ত্রধারা যৈছে বহে অশ্রুজল

আশপাশে লোক যত ভিজিল সকল

jalayantra-dhārā yaiche vahe aśru-jala

Origin of Holi

āśa-pāśe loka yata bhijila sakala

Synonyms

jala-yantra — from a syringe; *dhārā* — pouring of water; *yai-che* — as if; *vahe* — are flowing; *aśru-jala* — tears from the eyes; *āśa-pāśe* — on all sides; *loka* — people; *yata* — as many as there were; *bhijila* — become wet; *sakala* — all.

Translation

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

Vraja dust powders Kṛṣṇa's hair

ŚB 10.31.12

दिनपरिक्षये नीलकुन्तलैर्वनरुहाननं बिभ्रदावृतम्
घनरजस्वलं दर्शयन्मुहुर्मनसि नः स्मरं वीर यच्छसि ॥
१०.३१.१२ ॥

*dina-parikṣaye nīla-kuntalair
vanaruhānanam bibhrad āvṛtam
ghana-rajasvalam darśayan muhur
manasi naḥ smaram vīra yacchasi*

Synonyms

dina — of the day; *parikṣaye* — at the finish; *nīla* — dark blue; *kuntalaiḥ* — with locks of hair; *vana-ruha* — lotus; *ānanam* — face; *bibhrat* — exhibiting; *āvṛtam* — covered; *ghana* — thick; *rajaḥ-valam* — smeared with dust; *darśayan* — showing; *muhuh* — repeatedly; *manasi* — in the minds; *naḥ* — our; *smaram* — Cupid; *vīra* — O hero; *yac-chasi* — You are placing.

Translation

At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

ŚB 10.15.42

तं गोरजश्छुरितकुन्तलबद्धबर्ह
वन्यप्रसूनरुचिरेक्षणचारुहासम् ।
वेणुम्क्वणन्तमनुगैरुपगीतकीर्तिं

गोप्यो दिदृक्षितदृशोऽभ्यगमन्समेताः ॥ १०.१५.४२ ॥

taṁ gorajaś-churita-kuntala-baddha-barha-
vanya-prasūna-rucirekṣaṇa-cāru-hāsam
veṇum kvaṇantam anugair upagīta-kīrtiṁ
gopyo didṛkṣita-dṛśo 'bhyagaman sametāḥ

Origin of Holi

Synonyms

tam — Him; *go-rajah* — with the dust raised by the cows; *churita* — smeared; *kuntala* — within His locks of hair; *baddha* — placed; *barha* — a peacock feather; *vanya-prasūna* — with forest flowers; *rucira-īkṣaṇa* — charming eyes; *cāru-hāsam* — and a beautiful smile; *veṇum* — His flute; *kvaṇantam* — sounding; *anugaiḥ* — by His companions; *upagīta* — being chanted; *kīrtim* — His glories; *gopyaḥ* — the *gopīs*; *didṛkṣita* — eager to see; *dṛśaḥ* — their eyes; *abhyagaman* — came forward; *sametāḥ* — in a body.

Translation

Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The *gopīs*, all together, came forward to meet Him, their eyes very eager to see Him.

Purport

Superficially, the *gopīs* were young married girls, and therefore they would naturally be ashamed and fearful of casting loving glances at a beautiful young boy like Śrī Kṛṣṇa. But Śrī Kṛṣṇa is the Supreme Personality of Godhead, and all living beings are His eternal servants. Thus the *gopīs*, although the most pure-hearted of all great souls, did not hesitate to come forward

and satisfy their love-struck eyes by drinking in the sight of beautiful young Kṛṣṇa. The *gopīs* also relished the sweet sound of His flute and the enchanting fragrance of His body.

Kṛṣṇa's hair decorated by dust from the battlefield

ŚB 1.9.34

युधि तुरगरजोविधूम्रविष्वक्कचलुलितश्रमवार्यलङ्कृतास्ये
मम निशितशरैर्विभिद्यमान त्वचि विलसत्कवचेऽस्तु कृष्ण
आत्मा ॥ १.९.३४ ॥

*yudhi turaga-rajo-vidhūmra-viṣvak-
kaca-lulita-śramavāry-alāṅkṛtāsye
mama niśita-śarair vibhidyamāna-
tvaci vilasat-kavace 'stu kṛṣṇa ātmā*

Synonyms

yudhi — on the battlefield; *turaga* — horses; *rajaḥ* — dust; *vidhūmra* — turned an ashen color; *viṣvak* — waving; *kaca* — hair; *lulita* — scattered; *śramavāri* — perspiration; *alāṅkṛta* — decorated with; *āsye* — unto the face; *mama* — my; *niśita* — sharp; *śaraiḥ* — by the arrows; *vibhidyamāna* — pierced by; *tvaci* — in the skin; *vilasat* — enjoying pleasure; *kavace* — protecting armor; *astu* — let there be; *kṛṣṇe* — unto Śrī Kṛṣṇa; *ātmā* — mind.

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Translation

On the battlefield [where Śrī Kṛṣṇa attended Arjuna out of friendship], the flowing hair of Lord Kṛṣṇa turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Śrī Kṛṣṇa.

Purport

The Lord is the absolute form of eternity, bliss and knowledge. As such, transcendental loving service to the Lord in one of the five principal relations, namely *śānta*, *dāsya*, *sakhya*, *vātsalya* and *mādhurya*, i.e., neutrality, servitorship, fraternity, parental affection and conjugal love, is graciously accepted by the Lord when offered to the Lord in genuine love and affection. Śrī Bhīṣmadeva is a great devotee of the Lord in the relation of servitorship. Thus his throwing of sharp arrows at the transcendental body of the Lord is as good as the worship of another devotee who throws soft roses upon Him.

It appears that Bhīṣmadeva is repenting the actions he committed against the person of the Lord. But factually the Lord's body was not at all pained, due to His transcendental existence. His body is not matter. Both He Himself and His body are complete spiritual identity. Spirit is never pierced, burnt, dried, moistened, etc. This is vividly explained in the *Bhagavad-gītā*. So also it is stated in the *Skanda Purāṇa*. It is said there that spirit is always

uncontaminated and indestructible. It cannot be distressed, nor can it be dried up. When Lord Viṣṇu in His incarnation appears before us, He seems to be like one of the conditioned souls, materially encaged, just to bewilder the *asuras*, or the nonbelievers, who are always alert to kill the Lord, even from the very beginning of His appearance. Kāṁsa wanted to kill Kṛṣṇa, and Rāvaṇa wanted to kill Rāma, because foolishly they were unaware of the fact that the Lord is never killed, for the spirit is never annihilated.

Therefore Bhīṣmadeva's piercing of the body of Lord Kṛṣṇa is a sort of bewildering problem for the nondevotee atheist, but those who are devotees, or liberated souls, are not bewildered.

Bhīṣmadeva appreciated the all-merciful attitude of the Lord because He did not leave Arjuna alone, although He was disturbed by the sharpened arrows of Bhīṣmadeva, nor was He reluctant to come before Bhīṣma's deathbed, even though He was ill-treated by him on the battlefield. Bhīṣma's repentance and the Lord's merciful attitude are both unique in this picture.

Śrī Viśvanātha Cakravartī Ṭhākura, a great *ācārya* and devotee in the humor of conjugal love with the Lord, remarks very saliently in this regard. He says that the wounds created on the body of the Lord by the sharpened arrows of Bhīṣmadeva were as pleasing to the Lord as the biting of a fiancée who bites the Lord's body directed by a strong sense of sex desire. Such biting by the opposite sex is never taken as a sign of enmity, even if there is a wound on the body. Therefore, the fighting as an

exchange of transcendental pleasure between the Lord and His pure devotee, Śrī Bhīṣmadeva, was not at all mundane. Besides that, since the Lord's body and the Lord are identical, there was no possibility of wounds in the absolute body. The apparent wounds caused by the sharpened arrows are misleading to the common man, but one who has a little absolute knowledge can understand the transcendental exchange in the chivalrous relation. The Lord was perfectly happy with the wounds caused by the sharpened arrows of Bhīṣmadeva. The word *vibhidyamāna* is significant because the Lord's skin is not different from the Lord. Because our skin is different from our soul, in our case the word *vibhidyamāna*, or being bruised and cut, would have been quite suitable. Transcendental bliss is of different varieties, and the variety of activities in the mundane world is but a perverted reflection of transcendental bliss. Because everything in the mundane world is qualitatively mundane, it is full of inebrieties, whereas in the absolute realm, because everything is of the same absolute nature, there are varieties of enjoyment without inebriety. The Lord enjoyed the wounds created by His great devotee Bhīṣmadeva, and because Bhīṣmadeva is a devotee in the chivalrous relation, he fixes up his mind on Kṛṣṇa in that wounded condition.

Kṛṣṇa's hands are covered in red powder

NoD 46: Astonishment and Chivalry “Mahārāja Bali was so fortunate that the Lord extended before him His hand, which was reddish from touching the breast of the goddess of fortune, who is al-

ways smeared with red *kuṅkuma* powder. In other words, although the Personality of Godhead is so great that the goddess of fortune is always under His command for enjoyment, He still extended His hands to take charity from Mahārāja Bali.”

Kṛṣṇa's feet is also covered in red powder

SB 5.17.1 “..Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color.”

“ŚB 5.17.1

श्रीशुक उवाच ।

तत्र भगवतः साक्षाद्यज्ञलिङ्गस्य विष्णोर्विक्रमतो
वामपादाङ्गुष्ठनख

निर्भिन्नोर्ध्वाण्डकटाहविवरेणान्तःप्रविष्टा या बाह्यजलधारा
तच्चरणपङ्कजावनेजनारुण ।

किञ्चल्कोपरञ्जिताखिलजगदधमलापहोपस्पर्शनामला
साक्षाद्भगवत्पदीत्यनुपलक्षितवचो

ऽभिधीयमानातिमहता कालेन युगसहस्रोपलक्षणेन दिवो
मूर्धन्यवततार यत्तद्विष्णुपदमाहुः ॥ ५.१७.१ ॥

śrī-śuka uvāca

*tatra bhagavataḥ sākṣād yajña-līṅgasya viṣṇor vikra-
mato vāma-pādāṅguṣṭha-nakha-nirbhinnordh-*

Origin of Holi

*vāṇḍa-kaṭāha-vivareṇāntaḥ-praviṣṭā yā bāhya-jala-dhārā
tac-caraṇa-paṅkajāvanejanāruṇa-kiṅjalkoparañjitākhi-
la-jagad-gha-malāpahopasparśanāmalā sākṣād bhagavat-padīty
anupalakṣita-vaco 'bhidhīyamānāti-mahatā kālena yuga-sahas-
ropalakṣaṇena divo mūrdhany avatatāra yat tad viṣṇu-padam
āhuḥ.*

Synonyms

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said; *tatra* — at that time; *bhagavataḥ* — of the incarnation of the Supreme Personality of Godhead; *sākṣāt* — directly; *yajña-liṅgasya* — the enjoyer of the results of all sacrifices; *viṣṇoḥ* — of Lord Viṣṇu; *vikramataḥ* — while taking His second step; *vāma-pāda* — of His left leg; *aṅguṣṭha* — of the big toe; *nakha* — by the nail; *nirbh-inna* — pierced; *ūrdhva* — upper; *aṇḍa-kaṭāha* — the covering of the universe (consisting of seven layers – earth, water, fire, etc.); *vivareṇa* — through the hole; *antaḥ-praviṣṭā* — having entered the universe; *yā* — which; *bāhya-jala-dhārā* — the flow of water from the Causal Ocean outside the universe; *tat* — of Him; *caraṇa-paṅkaja* — of the lotus feet; *avanejana* — by the washing; *aruṇa-kiṅjalka* — by reddish powder; *uparañjitā* — being colored; *akhila-jagat* — of the whole world; *gha-ma-la* — the sinful activities; *apahā* — destroys; *upasparśana* — the touching of which; *amalā* — completely pure; *sākṣāt* — directly; *bhagavat-padī* — emanating from the lotus feet of the Supreme Personality of Godhead; *iti* — thus; *anupalakṣita* — described; *vacaḥ* — by the name; *abhidhīyamānā* — being called; *ati-mahatā kālena* — after a long time; *yuga-sahasra-upalakṣaṇena* — consisting of one thousand

millenniums; *divaḥ* — of the sky; *mūrdhani* — on the head (Dhruvaloka); *avatatāra* — descended; *yat* — which; *tat* — that; *viṣṇu-padam* — the lotus feet of Lord Viṣṇu; *āhuh* — they call.

Translation

Śukadeva Gosvāmī said: My dear King, Lord Viṣṇu, the enjoyer of all sacrifices, appeared as Vāmanadeva in the sacrificial arena of Bali Mahārāja. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through the hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind of material contamination by touching the transcendental water of the Ganges, yet its waters remain ever pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Viṣṇupadī. Later she received other names like Jāhnavī and Bhāgīrathī. After one thousand millenniums, the water of the Ganges descended to Dhruvaloka, the topmost planet in this universe. Therefore all learned sages and scholars proclaim Dhruvaloka to be Viṣṇupada [“situated on Lord Viṣṇu’s lotus feet”].

Purport

In this verse, Śukadeva Gosvāmī describes the glories of the Ganges River. The water of the Ganges is called *patita-pāvanī*, the

Origin of Holi

deliverer of all sinful living beings. It is a proven fact that a person who regularly bathes in the Ganges is purified both externally and internally. Externally his body becomes immune to all kinds of disease, and internally he gradually develops a devotional attitude toward the Supreme Personality of Godhead. Throughout India, many thousands of people live on the banks of the Ganges, and by regularly bathing in her waters, they are undoubtedly being purified both spiritually and materially. Many sages, including Śaṅkarācārya, have composed prayers in praise of the Ganges, and the land of India itself has become glorious because such rivers as the Ganges, Yamunā, Godāvarī, Kāverī, Kṛṣṇā and Narmadā flow there. Anyone living on the land adjacent to these rivers is naturally advanced in spiritual consciousness. Śrīla Madhvācārya says:

*vārāhe vāma-pādaṁ tu
tad-anyeṣu tu dakṣiṇam
pādaṁ kalpeṣu bhagavān
ujjahāra trivikramah*

Standing on His right foot and extending His left to the edge of the universe, Lord Vāmana became known as Trivikrama, the incarnation who performed three heroic deeds.”

Kṛṣṇa enjoying swimming and splashing

ŚB 10.33.22

ताभिर्युतः श्रममपोहितुमङ्गसङ्ग

घृष्टसजः स कुचकुङ्कुमरञ्जितायाः ।

गन्धर्वपालिभिरनुद्रुत आविशद्वाः

श्रान्तो गजीभिरिभराडिव भिन्नसेतुः ॥ १०.३३.२२ ॥

*tābhir yutaḥ śramam apohitum aṅga-saṅga-
ghrṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ
gandharva-pālibhir anudruta āviśad vāḥ
śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ*

Synonyms

tābhiḥ — by them; *yutaḥ* — accompanied; *śramam* — fatigue; *apohitum* — to dispel; *aṅga-saṅga* — by their conjugal association; *ghrṣṭa* — crushed; *srajaḥ* — whose garland; *saḥ* — He; *kuca* — from their breasts; *kuṅkuma* — of the vermilion powder; *rañjitāyāḥ* — which was smeared by the color; *gandharva-pa* — (who appeared like) leaders of the heavenly singers; *alibhiḥ* — by bees; *anudrutaḥ* — swiftly followed; *āviśat* — He entered; *vāḥ* — the water; *śrāntaḥ* — tired; *gajībhiḥ* — together with His female elephant consorts; *ibha-rāḍ* — a lordly elephant; *iva* — as; *bhinna* — having broken; *setuḥ* — the walls of a paddy field.

Translation

Lord Kṛṣṇa's garland had been crushed during His conjugal dalliance with the gopīs and colored vermilion by the kuṅku-

ma powder on their breasts. To dispel the fatigue of the gopīs, Kṛṣṇa entered the water of the Yamunā, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field.

ŚB 10.33.23

सोऽम्भस्यलं युवतिभिः परिषिच्यमानः

प्रेम्णोक्षितः प्रहसतीभिरितस्ततोऽङ्ग ।

वैमानिकैः कुसुमवर्षिभिरीद्यमानो

रेमे स्वयं स्वरतिरत्र गजेन्द्रलीलः ॥ १०.३३.२३ ॥

*so 'mbhasy alam yuvatibhiḥ pariṣicyamānaḥ
preṃṇekṣitaḥ prahasatībhir itas tato 'nga
vaimānikaiḥ kusuma-varṣibhir īdyamāno
reme svayaṁ sva-ratir atra gajendra-līlaḥ*

Synonyms

saḥ — He; *ambhasi* — in the water; *alam* — very much; *yuvatibhiḥ* — by the girls; *pariṣicyamānaḥ* — being splashed; *preṃṇā* — with love; *ikṣitaḥ* — glanced upon; *prahasatībhiḥ* — by them, who were laughing; *itaḥ tataḥ* — here and

there; *aṅga* — my dear King; *vaimānikaiḥ* — by those traveling in their airplanes; *kusuma* — flowers; *varṣibhiḥ* — who were raining down; *īḍyamānaḥ* — being worshiped; *reme* — enjoyed; *svayam* — personally; *sva-ratiḥ* — satisfied within Himself; *atra* — here; *gaja-indra* — of a king of the elephants; *līlaḥ* — whose playing.

Translation

My dear King, in the water Kṛṣṇa found Himself being splashed on all sides by the laughing gopīs, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants.

ŚB 10.33.24

ततश्च कृष्णोपवने जलस्थल प्रसूनगन्धानिलजुष्टदिक्ते
चचार भृङ्गप्रमदागणावृतो यथा मदच्युद्द्विरदः करेणुभिः ॥
१०.३३.२४ ॥

tataś ca kṛṣṇopavane jala-sthala
prasūna-gandhānila-juṣṭa-dik-taṭe
cacāra bhr̥ṅga-pramadā-gaṇāvṛto
yathā mada-cyud dviradaḥ kareṇubhiḥ

Origin of Holi

Synonyms

tataḥ — then; *ca* — and; *kṛṣṇā* — of the river Yamunā; *upavane* — in a small forest; *jala* — of the water; *sthala* — and the land; *prasūna* — of flowers; *gandha* — with the fragrance; *anila* — by the wind; *juṣṭa* — joined; *dik-taṭe* — the edges of the directions; *cacāra* — He passed; *bhṛṅga* — of bees; *pramadā* — and women; *gaṇa* — by the groups; *āvrtaḥ* — surrounded; *yathā* — just as; *mada-cyut* — exuding a secretion from its forehead because of excitement; *dviradaḥ* — an elephant; *kareṇubhiḥ* — with his she-elephants.

Translation

Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Kṛṣṇa appeared like an intoxicated elephant with his she-elephants.

Purport

According to Śrīla Viśvanātha Cakravartī, it is implicit here that after playing in the water Lord Kṛṣṇa had His body massaged, and that He then dressed Himself in His favorite clothing before resuming His pastimes with the *gopīs*.

Kṛṣṇa Pleases His Devotees

KṚṢṆA, The Supreme Personality of Godhead CHAPTER FORTY-EIGHT:

“Lord Kṛṣṇa then decided to go to the house of Kubjā, the hunchback woman who had pleased Him by offering Him sandalwood pulp when He was entering the city of Mathurā. As stated in the *Bhagavad-gītā*, Kṛṣṇa always tries to please His devotees as much as the devotees try to please Kṛṣṇa. As the devotees always think of Kṛṣṇa within their hearts, Kṛṣṇa also thinks of His devotees within Himself. When Kubjā was converted into a beautiful society girl, she wanted Kṛṣṇa to come to her place so that she could try to receive and worship Him in her own way. Society girls generally try to satisfy their clients by offering their bodies for the men to enjoy. But this society girl, Kubjā, was actually captivated by a lust to satisfy her senses with Kṛṣṇa. When Kṛṣṇa desired to go to the house of Kubjā, He certainly had no desire for sense gratification. By supplying the sandalwood pulp to Kṛṣṇa, Kubjā had already satisfied His senses. On the plea of her sense gratification, however, He decided to go to her house, not actually for sense gratification but to turn her into a pure devotee. Kṛṣṇa is always served by many thousands of goddesses of fortune; therefore He has no need to satisfy His senses by going to a society girl. But because He is kind to everyone, He decided to go there. It is said that the moon does not withhold its shining from the courtyard of a crooked person. Similarly, Kṛṣṇa’s transcendental mercy is never denied to anyone who has rendered service unto Him, whether through lust, anger, fear or pure love. In the *Caitanya-caritāmṛta* it is stated that if one wants to serve Kṛṣṇa and at the same time wants to satisfy his own lusty desires, Kṛṣṇa will handle the situation so that

the devotee forgets his lusty desires and becomes fully purified and constantly engaged in the service of the Lord.

To fulfill His promise, Kṛṣṇa, along with Uddhava, went to the house of Kubjā, who was very eager to get Kṛṣṇa for the satisfaction of her lusty desires. When Kṛṣṇa reached her house, He saw that it was completely decorated in a way to excite the lusty desires of a man. This suggests that there were many nude pictures, on top of which were canopies and flags embroidered with pearl necklaces, along with comfortable beds and cushioned chairs. The rooms were provided with flower garlands and were nicely scented with incense and sprinkled with scented water. And the rooms were illuminated by nice lamps.

When Kubjā saw that Lord Kṛṣṇa had come to her house to fulfill His promised visit, she immediately got up from her chair to receive Him cordially. Accompanied by her many girlfriends, she began to talk with Him with great respect and honor. After offering Him a nice place to sit, she worshiped Lord Kṛṣṇa in a manner just suitable to her position. Uddhava was similarly received by Kubjā and her girlfriends, but he did not want to sit on an equal level with Kṛṣṇa, and thus he simply sat down on the floor.

As one usually does in such situations, Kṛṣṇa entered the bedroom of Kubjā without wasting time. In the meantime, Kubjā took her bath and smeared her body with sandalwood pulp. She dressed herself with nice garments, valuable jewelry, ornaments and flower garlands. After chewing betel nut and other intoxicating eatables and spraying herself with scents, she appeared before Kṛṣṇa. Her smiling glance and moving eyebrows were full of feminine bash-

fulness as she stood gracefully before Lord Kṛṣṇa, who is known as Mādhava, the husband of the goddess of fortune. When Kṛṣṇa saw Kujā hesitating to come before Him, He immediately caught hold of her hand, which was decorated with bangles. With great affection, He dragged her near Him and made her sit by His side. Simply by having previously supplied pulp of sandalwood to the Supreme Lord, Kṛṣṇa, Kujā became free from all sinful reactions and eligible to enjoy with Him. She then took Kṛṣṇa's lotus feet and placed them on her breasts, which were burning with the blazing fire of lust. By smelling the fragrance of Kṛṣṇa's lotus feet, she was immediately relieved of all lusty desires. She was thus allowed to embrace Kṛṣṇa with her arms and mitigate her long-cherished desire to have Him as a visitor in her house.

It is stated in the *Bhagavad-gītā* that one must be freed of all material sinful reactions before one can engage in the transcendental loving service of the Lord. Simply by supplying sandalwood pulp to Kṛṣṇa, Kujā was thus rewarded. She was not trained to worship Kṛṣṇa in any other way; therefore she wanted to satisfy Him by her profession. It is confirmed in the *Bhagavad-gītā* that the Lord can be worshiped even by one's profession, if it is sincerely offered for the pleasure of the Lord. Kujā told Kṛṣṇa, "My dear friend, kindly remain with me at least for a few days and enjoy with me. My dear lotus-eyed friend, I cannot leave You immediately. Please grant my request."

As stated in the Vedic versions, the Supreme Personality of Godhead has multipotencies. According to expert opinion, Kujā represents the *bhū-śakti* potency of Kṛṣṇa, just as Śrīmatī Rādhārāṇī represents His *cit-śakti* potency. Although Kujā requested Kṛṣṇa

to remain with her for some days, Kṛṣṇa politely impressed upon her that it was not possible for Him to stay. Kṛṣṇa visits this material world occasionally, whereas His connection with the spiritual world is eternal. Kṛṣṇa is always present either in the Vaikuṇṭha planets or in the Goloka Vṛndāvana planet. The technical term of His presence in the spiritual world is *aprakāṣa-līlā*.

After satisfying Kubjā with sweet words, Kṛṣṇa returned home with Uddhava. There is a warning in *Śrīmad-Bhāgavatam* that Kṛṣṇa is not very easily worshiped, for He is the Supreme Personality of Godhead, the chief among the *viṣṇu-tattvas*. To worship Kṛṣṇa or have association with Him is not very easy. Specifically, there is a warning for devotees attracted to Kṛṣṇa through conjugal love: it is not good for them to desire sense gratification by direct association with Kṛṣṇa. Actually, the activities of sense gratification are material. In the spiritual world there are symptoms like kissing and embracing, but there is no sense-gratificatory process as it exists in the material world. This warning is specifically for those known as *sahajiyās*, who take it for granted that Kṛṣṇa is an ordinary human being. They desire to enjoy sex life with Him in a perverted way. In a spiritual relationship, sense gratification is most insignificant. Anyone who desires a relationship of perverted sense gratification with Kṛṣṇa must be considered less intelligent. His mentality requires to be reformed."

Thus end the Second Chapter, of the Origin of Holi, entitled "The Second Wave."

Chapter Three

THE THIRD WAVE

Glossary & References:

Verses & words that refer to colored powder or cosmetics

kuṅkuma — with the red cosmetic — SB 10.47.12

kuṅkuma — of the cosmetic powder — SB 10.83.41-42

kuṅkuma — by the red cosmetic powder — SB 10.90.1-7

limpantyaḥ — applying cosmetics — SB 10.29.6-7

rāga — from the cosmetic decorations — SB 12.2.21

rāgeṇa — with the coloring cosmetics — SB 10.42.5

añjana — ointment or powder for decorating the eyes — SB 7.12.12

aruṇa-kiñjalka — by reddish powder — SB 5.17.1

candana-kuṅkuma — with sandalwood pulp and kuṅkuma, a reddish powder — SB 8.8.18

kuca-kuṅkuma — with kuṅkuma powder from the breasts — CC Antya 15.44

kuṅkuma — with kuṅkuma powder — SB 4.6.26, SB 10.46.45, SB 10.60.23

kuṅkuma — with kuṅkuma powder (which is generally sprayed on the breasts of women) — SB 6.14.53

kuṅkuma — with vermilion powder — SB 10.29.3

kuṅkuma — by the vermilion powder — SB 10.30.11, SB 10.60.8

kuṅkuma — with the vermilion powder — SB 10.32.13

kuṅkuma — of the vermilion powder — SB 10.33.22

kuṅkuma — by the red kuṅkuma powder — SB 10.38.8

kuṅkuma — with the kuṅkuma powder — SB 10.75.33

kuṅkuma — of the cosmetic powder — SB 10.83.41-42

kuṅkuma — by the red cosmetic powder — SB 10.90.1-7

kuṅkuma — the kuṅkuma powder — SB 10.90.11

kuṅkuma — a red powder known as kuṅkuma — CC Madhya
8.170

kuṅkumaiḥ — and with vermilion powder — SB 10.75.15

kuṅkumāni — the vermilion powder — SB 10.29.29

pañkaḥ — powder — SB 5.2.11

śrī-kuṅkumena — by the transcendental kuṅkuma powder — SB
10.21.17

catuḥsama-gandha — the smell of catuḥsama, a mixture of sandal-
wood pulp, camphor, aguru and musk — CC Antya 4.197

anulepanam — ointment — SB 10.42.2, SB 10.42.4

rāgeṇa — with the coloring cosmetics — SB 10.42.5

anulepa — sandalwood — SB 9.6.45-46

anulepa — with ointments — SB 10.42.3

anulepa — of ointment — SB 10.48.6

anulepaiḥ — and ointments — SB 10.16.65-67

anulepanaiḥ — and sandalwood paste — SB 10.41.44, SB 10.70.13, SB 10.84.7

anulepanaiḥ — and ointments — SB 10.70.11

anulepanaiḥ — and fragrant pastes — SB 10.85.37

anulepanam — smeared with — Bg 11.10-11

anulepanam — ointment — SB 10.42.2, SB 10.42.4

gandha — fragrances — Bg 11.10-11, SB 10.17.13-14, SB 10.53.42-43, SB 10.62.23-24, SB 11.6.46, CC Madhya 1.159

gandha — sandalwood — SB 6.18.53, SB 6.19.19-20

gandha — perfumed oil — SB 12.10.15

gandha-uda — perfumed water — SB 10.75.15

gandha-udaiḥ — with perfumed water — SB 9.11.26

kṛṣṇa-aṅga-gandha — the aroma of Kṛṣṇa's body — CC Antya 15.43

kṛṣṇa-aṅga-gandha — the scent of Kṛṣṇa's body — CC Antya 19.96

kṛṣṇa-gandha — the scent of the body of Kṛṣṇa — CC Antya 19.90

kṛṣṇa-gandha — the fragrance of the body of Kṛṣṇa — CC Antya 19.93

kṛṣṇa-gandha — of Lord Kṛṣṇa's fragrance — CC Antya 19.101

divya-gandha-anulepanaiḥ — by many kinds of pulp, like sandalwood and aguru, to smear upon the body of Lord Vāmanadeva — SB 8.21.6-7

Verses quoted

ŚB 10.34.20

कदाचिदथ गोविन्दो रामश्चाद्भुतविक्रमः

विजह्रतुर्वने रात्र्यां मध्यगौ व्रजयोषिताम् ॥ १०.३४.२० ॥

*kadācid atha govindo
rāmaś cādbhuta-vikramaḥ
vijahratur vane rātryām
madhya-gau vraja-yoṣitām*

Synonyms

kadācit — on one occasion; *atha* — then; *govindaḥ* — Lord Kṛṣṇa; *rāmaḥ* — Lord Balarāma; *ca* — and; *adbhuta* — wonderful; *vikramaḥ* — whose deeds; *vijahratuḥ* — the two of Them played; *vane* — in the forest; *rātryām* — at night; *madhya-gau* — in the midst; *vraja-yoṣitām* — of the women of the cowherd community.

Translation

Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

Purport

This verse introduces a new pastime. According to the *ācāryas*, the occasion mentioned here is the Holikā-pūrṇimā, a day also known as Gaura-pūrṇimā.

“Jīva Gosvāmī states that during the Holī festivities celebrated when Kṛṣṇa killed Śaṅkha-cūḍa, the *gopīs* Lord Balarāma enjoyed with were different from the ones Lord Kṛṣṇa enjoyed with. Śrīla Viśvanātha Cakravartī agrees with this explanation.” SB 10.65.17

ŚB 10.65.17

द्वौ मासौ तत्र चावात्सीन्मधुं माधवं एव च

रामः क्षपासु भगवान्गोपीनां रतिमावहन् ॥ १०.६५.१७ ॥

*dvau māsau tatra cāvātsīn
madhurīm mādhamam eva ca
rāmaḥ kṣapāsu bhagavān
gopīnām ratim āvahan*

Synonyms

dvau — two; *māsau* — months; *tatra* — there (in Gokula); *ca* — and; *avātsīt* — resided; *madhum* — Madhu (the first month of the Vedic calendar, at the time of the spring equinox); *mādhavam* — Mādhava (the second month); *eva* — indeed; *ca* — also; *rāmaḥ* — Balarāma; *kṣapāsu* — during

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the nights; *bhagavān* — the Supreme Lord; *gopīnām* — to the *gopīs*; *ratim* — conjugal pleasure; *āvahan* — bringing.

Translation

Lord Balarāma, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

Purport

Śrīla Śrīdhara Svāmī states that the *gopīs* who enjoyed conjugal affairs with Śrī Balarāma during His visit to Gokula had not taken part in Śrī Kṛṣṇa's *rāsa* dance, being too young at the time. Śrīla Jīva Gosvāmī confirms this statement by quoting a phrase from the *Bhāgavatam* (10.15.8) — *gopyo 'ntareṇa bhu-jayoḥ* — which indicates that there are particular *gopīs* who act as Lord Balarāma's girlfriends. Furthermore, Jīva Gosvāmī states that during the Holi festivities celebrated when Kṛṣṇa killed Śaṅkhacūḍa, the *gopīs* Lord Balarāma enjoyed with were different from the ones Lord Kṛṣṇa enjoyed with. Śrīla Viśvanātha Cakravartī agrees with this explanation.

ŚB 5.17.1

श्रीशुक उवाच ।

तत्र भगवतः साक्षाद्यज्ञलिङ्गस्य विष्णोर्विक्रमतो

वामपादाङ्गुष्ठनख

निर्भिन्नोर्ध्वाण्डकटाहविवरेणान्तःप्रविष्टा या बाह्यजलधारा
तच्चरणपङ्कजावनेजनारुण ।

किञ्चल्कोपरञ्जिताखिलजगदघमलापहोपस्पर्शनामला
साक्षाद्भगवत्पदीत्यनुपलक्षितवचो

ऽभिधीयमानातिमहता कालेन युगसहस्रोपलक्षणेन दिवो
मूर्धन्यवततार यत्तद्विष्णुपदमाहुः ॥ ५.१७.१ ॥

śrī-śuka uvāca

*tatra bhagavataḥ sākṣād yajña-līṅgasya viṣṇor vikra-
mato vāma-pādāṅguṣṭha-nakha-nirbhinnordh-
vāṇḍa-kaṭāha-vivareṇāntaḥ-praviṣṭā yā bāhya-jala-dhārā
tac-carāṇa-paṅkajāvanejanāruṇa-kiñjalkoparañjitākhi-
la-jagad-gha-malāpahopasparśanāmālā sākṣād bhagavat-padīty
anupalakṣita-vaco 'bhidhīyamānāti-mahatā kālena yuga-sahas-
ropalakṣaṇena divo mūrdhany avatatāra yat tad viṣṇu-padam
āhuḥ.*

Synonyms

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said; *tatra* — at that time; *bhagavataḥ* — of the incarnation of the Supreme Personality of Godhead; *sākṣāt* — directly; *yajña-līṅgasya* — the enjoyer of the results of all sacrifices; *viṣṇoḥ* — of Lord Viṣṇu; *vikramataḥ* — while taking His second step; *vāma-pāda* — of His left leg; *aṅguṣṭha* — of the big toe; *nakha* — by the nail; *nirbhinna* — pierced; *ūrdhva* — upper; *aṇḍa-kaṭāha* — the covering of the universe (consisting of seven

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layers – earth, water, fire, etc.); *vivareṇa* — through the hole; *antaḥ-praviṣṭā* — having entered the universe; *yā* — which; *bāhya-jala-dhārā* — the flow of water from the Causal Ocean outside the universe; *tat* — of Him; *carāṇa-paṅkaja* — of the lotus feet; *avanejana* — by the washing; *aruṇa-kiñjalka* — by reddish powder; *uparañjitā* — being colored; *akhila-jagat* — of the whole world; *agha-mala* — the sinful activities; *apahā* — destroys; *upasparśana* — the touching of which; *amalā* — completely pure; *sākṣāt* — directly; *bhagavat-padī* — emanating from the lotus feet of the Supreme Personality of Godhead; *iti* — thus; *anupalakṣita* — described; *vacaḥ* — by the name; *abhidhīyamānā* — being called; *ati-mahatā kālena* — after a long time; *yuga-sahasra-upalakṣaṇena* — consisting of one thousand millenniums; *divaḥ* — of the sky; *mūrdhani* — on the head (Dhruvaloka); *avatatāra* — descended; *yat* — which; *tat* — that; *viṣṇu-padam* — the lotus feet of Lord Viṣṇu; *āhuḥ* — they call.

Translation

Śukadeva Gosvāmī said: My dear King, Lord Viṣṇu, the enjoyer of all sacrifices, appeared as Vāmanadeva in the sacrificial arena of Bali Mahārāja. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through the hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind

of material contamination by touching the transcendental water of the Ganges, yet its waters remain ever pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Viṣṇupadī. Later she received other names like Jāhnavī and Bhāgīrathī. After one thousand millenniums, the water of the Ganges descended to Dhruvaloka, the topmost planet in this universe. Therefore all learned sages and scholars proclaim Dhruvaloka to be Viṣṇupada [“situated on Lord Viṣṇu’s lotus feet”].

Purport

In this verse, Śukadeva Gosvāmī describes the glories of the Ganges River. The water of the Ganges is called *patita-pāvanī*, the deliverer of all sinful living beings. It is a proven fact that a person who regularly bathes in the Ganges is purified both externally and internally. Externally his body becomes immune to all kinds of disease, and internally he gradually develops a devotional attitude toward the Supreme Personality of Godhead. Throughout India, many thousands of people live on the banks of the Ganges, and by regularly bathing in her waters, they are undoubtedly being purified both spiritually and materially. Many sages, including Śaṅkarācārya, have composed prayers in praise of the Ganges, and the land of India itself has become glorious because such rivers as the Ganges, Yamunā, Godāvarī, Kāverī, Kṛṣṇā and Narmadā flow there. Anyone living on the land adjacent to these rivers is naturally advanced in spiritual consciousness. Śrīla Madhvācārya says:

vārāhe vāma-pādau tu

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*tad-anyeṣu tu dakṣiṇam
pādaṁ kalpeṣu bhagavān
ujjahāra trivikramaḥ*

Standing on His right foot and extending His left to the edge of the universe, Lord Vāmana became known as Trivikrama, the incarnation who performed three heroic deeds.

Verse that mentions

Horikā

ŚB 2.7.33

क्रीडन्वने निशि निशाकररश्मिगौर्या

रासोन्मुखः कलपदायतमूर्च्छितेन ।

उद्धीपितस्मररुजां व्रजभृद्वधूनां

हर्तुर्हरिष्यति शिरो धनदानुगस्य ॥ २.७.३३ ॥

*krīḍan vane niśi niśākara-raśmi-gauryām
rāsonmukhaḥ kala-padāyata-mūrcchitena
uddīpita-smara-rujām vraja-bhṛd-vadhūnām
hartur hariṣyati śiro dhanadānugasya*

Synonyms

krīḍan — while engaged in His pastimes; *vane* — in the forest of Vṛndāvana; *niśi* — nocturnal; *niśākara* — the moon; *raśmi-*

gauryām — white moonshine; *rāsa-unmukhaḥ* — desiring to dance with; *kala-padāyata* — accompanied by sweet songs; *mūrcchitena* — and melodious music; *uddīpita* — awakened; *smara-rujām* — sexual desires; *vraja-bhṛt* — the inhabitants of Vrajabhūmi; *vadhūnām* — of the wives; *hartuḥ* — of the kidnappers; *hariṣyati* — will vanquish; *śiraḥ* — the head; *dhanada-anugasya* — of the follower of the rich Kuvera.

Translation

When the Lord was engaged in His pastimes of the *rāsa* dance in the forest of Vṛndāvana, enlivening the sexual desires of the wives of the inhabitants of Vṛndāvana by sweet and melodious songs, a demon of the name Śaṅkhacūḍa, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk.

Purport

We should carefully note that the statements described herein are the statements of Brahmājī to Nārada, and he was speaking to Nārada of events that would happen in the future, during the advent of Lord Kṛṣṇa. The pastimes of the Lord are known to the experts who are able to see past, present and future, and Brahmājī, being one of them, foretold what would happen in the future. The killing of Śaṅkhacūḍa by the Lord is a more recent incident, after the *rāsa-līlā*, and not exactly a simultaneous affair. In the previous verses we have seen also that the Lord's engagement in the affairs of the forest fire was described along with His pastimes of punishing the Kāliya snake, and similarly

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the pastimes of the *rāsa* dance and the killing of Śaṅkhacūḍa are also described herein. The adjustment is that all these incidents would take place in the future, after the time when it was being foretold by Brahmājī to Nārada. The demon Śaṅkhacūḍa was killed by the Lord during His pastimes at Horikā in the month of Phālguna, and the same ceremony is still observed in India by the burning of the effigy of Śaṅkhacūḍa one day prior to the Lord's pastimes at Horikā, generally known as Holi.

Generally the future appearance and the activities of the Lord or His incarnations are foretold in the scriptures, and thus the pseudo incarnations are unable to cheat persons who are in knowledge of the events as they are described in the authoritative scriptures.

Verse that mentions

Holikā

ŚB 10.34.20

कदाचिदथ गोविन्दो रामश्चाद्भुतविक्रमः

विजह्रतुर्वने रात्र्यां मध्यगौ ब्रजयोषिताम् ॥ १०.३४.२० ॥

*kadācid atha govindo
rāmaś cādbhuta-vikramaḥ
vijahratur vane rātryāṁ
madhya-gau vraja-yoṣitām*

Synonyms

kadācit — on one occasion; *atha* — then; *govindaḥ* — Lord Kṛṣṇa; *rāmaḥ* — Lord Balarāma; *ca* — and; *adbhuta* — wonderful; *vikramaḥ* — whose deeds; *vijahratuḥ* — the two of Them played; *vane* — in the forest; *rātryām* — at night; *madhya-gau* — in the midst; *vraja-yoṣitām* — of the women of the cowherd community.

Translation

Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

Purport

This verse introduces a new pastime. According to the *ācāryas*, the occasion mentioned here is the Holikā-pūrṇimā, a day also known as Gaura-pūrṇimā.

Verses that mention

Dolāyātrā

KṚṢṆA, The Supreme Personality of Godhead 34: Vidyādhara Liberated and the Demon Śaṅkhacūḍa Killed

“The *rāsa-līlā* was performed during the autumn, and after that

the next big ceremony is Holi, or the Dolāyātrā ceremony. Between the Dolāyātrā ceremony and the *rāsa-līlā* ceremony there is an important ceremony called Śiva-rātri,”

ŚB 2.3.15

स वै भागवतो राजा पाण्डवेयो महारथः

बालक्रीडनकैः क्रीडन्कृष्णक्रीडां य आददे ॥ २.३.१५ ॥

*sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-kṛīḍanakaiḥ kṛīḍan
kṛṣṇa-kṛīḍāṁ ya ādade*

Synonyms

saḥ — he; *vai* — certainly; *bhāgavataḥ* — a great devotee of the Lord; *rājā* — Mahārāja Parīkṣit; *pāṇḍaveyaḥ* — grandson of the Pāṇḍavas; *mahā-rathaḥ* — a great fighter; *bāla* — while a child; *kṛīḍanakaiḥ* — with play dolls; *kṛīḍan* — playing; *kṛṣṇa* — Lord Kṛṣṇa; *kṛīḍāṁ* — activities; *yaḥ* — who; *ādade* — accepted.

Translation

Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity.

Purport

In the *Bhagavad-gītā* (6.41) it is stated that even a person who has failed in the proper discharge of *yoga* practice is given a chance to take birth in the house of devout *brāhmaṇas* or in the houses of rich men like *kṣatriya* kings or rich merchants. But Mahārāja Parīkṣit was more than that because he had been a great devotee of the Lord since his previous birth, and as such he took his birth in an imperial family of the Kurus, and especially that of the Pāṇḍavas. So from the very beginning of his childhood he had the chance to know intimately the devotional service of Lord Kṛṣṇa in his own family. The Pāṇḍavas, all being devotees of the Lord, certainly venerated family Deities in the royal palace for worship. Children who appear in such families fortunately generally imitate such worship of the Deities, even in the way of childhood play. By the grace of Lord Śrī Kṛṣṇa, we had the chance of being born in a Vaiṣṇava family, and in our childhood we imitated the worship of Lord Kṛṣṇa by imitating our father. Our father encouraged us in all respects to observe all functions such as the Ratha-yātrā and Dola-yātrā ceremonies, and he used to spend money liberally for distributing *prasāda* to us children and our friends. Our spiritual master, who also took his birth in a Vaiṣṇava family, got all inspirations from his great Vaiṣṇava father, Ṭhākura Bhaktivinoda. That is the way of all lucky Vaiṣṇava families. The celebrated Mīrā Bāī was a staunch devotee of Lord Kṛṣṇa as the great lifter of Govardhana Hill.

The life history of many such devotees is almost the same because there is always symmetry between the early lives of all great devotees of the Lord. According to Jīva Gosvāmī,

Mahārāja Parīkṣit must have heard about the childhood pastimes of Lord Kṛṣṇa at Vṛndāvana, for he used to imitate the pastimes with his young playmates. According to Śrīdhara Svāmī, Mahārāja Parīkṣit used to imitate the worship of the family Deity by elderly members. Śrīla Viśvanātha Cakravartī also confirms the viewpoint of Jīva Gosvāmī. So accepting either of them, Mahārāja Parīkṣit was naturally inclined to Lord Kṛṣṇa from his very childhood. He might have imitated either of the above-mentioned activities, and all of them establish his great devotion from his very childhood, a symptom of a *mahā-bhāgavata*. Such *mahā-bhāgavatas* are called *nitya-siddhas*, or souls liberated from birth. But there are also others, who may not be liberated from birth but who develop a tendency for devotional service by association, and they are called *sādhana-siddhas*. There is no difference between the two in the ultimate issue, and so the conclusion is that everyone can become a *sādhana-siddha*, a devotee of the Lord, simply by association with the pure devotees. The concrete example is our great spiritual master Śrī Nārada Muni. In his previous life he was simply a boy of a maidservant, but through association with great devotees he became a devotee of the Lord of his own standard, unique in the history of devotional service.

CC Madhya 7 intro

“in the month of Phālguna (February-March). He saw the Dola-yātrā festival” Madhya 7: The Lord Begins His Tour of South India into from In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura summarizes the seventh chapter as follows

CC Madhya 7.5

ফাল্গুনের শেষে দোলযাত্রা সে দেখিল

প্রেমাবেশে তাড়াহা বহু নৃত্যগীত কৈল

phālgunera śeṣe dola-yātrā se dekhila
premāveśe tāñhā bahu nṛtya-gīta kaila

Synonyms

phālgunera — of the month of Phālguna; *śeṣe* — at the end; *dola-yātrā* — the Dola-yātrā festival; *se* — that; *dekhila* — saw; *prema-āveśe* — in the ecstasy of love of Godhead; *tāñhā* — there; *bahu* — much; *nṛtya-gīta* — chanting and dancing; *kaila* — performed.

Translation

At the end of the month of Phālguna, He witnessed the Dola-yātrā ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

CC Madhya 16.9

কার্তিক আইলে কহে — এবে মহাশীত

দোলযাত্রা দেখিহ যাও — এই ভাল রীত

kārtika āile kahe — ebe mahā-śīta

Origin of Holi

dola-yātrā dekhi' yāo — ei bhāla rīta

Synonyms

kārtika āile — when the month of Kārttika arrived; *kahe* — both of them said; *ebe* — now; *mahā-śīta* — very cold; *dola-yātrādekhi'* — after seeing the Dola-yātrā ceremony; *yāo* — You go; *ei* — this; *bhāla rīta* — a very nice program.

Translation

However, when the month of Kārttika came, they both told the Lord, “Now it is very cold. It is better that You wait to see the Dola-yātrā festival and then go. That will be very nice.”

CC Antya 1.215

শ্রীৰূপ প্রভুপদে নীলাচলে রহিলা

দোলযাত্রা প্রভুসঙ্গে আনন্দে দেখিলা

śrī-rūpa prabhu-pade nīlācale rahilā
dola-yātrā prabhu-saṅge ānande dekhilā

Synonyms

śrī-rūpa — Śrīla Rūpa Gosvāmī; *prabhu-pade* — at the feet of Śrī Caitanya Mahāprabhu; *nīlācale* — at Jagannātha Purī; *rahilā* — remained; *dola-yātrā* — the festival of Dola-yātrā; *prabhu-saṅge* — with Śrī Caitanya Mahāprabhu; *ānande* — in great happiness; *dekhilā* — saw.

Translation

Śrīla Rūpa Gosvāmī, however, stayed at the lotus feet of Śrī Caitanya Mahāprabhu, and when the Dola-yātrā festival took place, he saw it in great happiness with the Lord.

CC Antya 1.216

দোল অনন্তরে প্রভু রূপে বিদায় দিলা

অনেক প্রসাদ করিহ শক্তি সঞ্চারিলা

dola anantare prabhu rūpe vidāya dilā
aneka prasāda kari' śakti sañcārīlā

Synonyms

dola anantare — after the Dola-yātrā; *prabhu* — Śrī Caitanya Mahāprabhu; *rūpe* — unto Rūpa Gosvāmī; *vidāya dilā* — bade farewell; *aneka prasāda kari'* — endowing with all kinds of mercy; *śakti sañcārīlā* — empowered him.

Translation

After the Dola-yātrā festival ended, Śrī Caitanya Mahāprabhu bade farewell to Rūpa Gosvāmī also. The Lord empowered him and bestowed upon him all kinds of mercy.

CC Antya 4.114

দোলযাত্রাআদি প্রভুর সঙ্গেতে দেখিল

দিনেদিনে প্রভুসঙ্গে আনন্দ বাড়িল

dola-yātrā-ādi prabhura saṅgete dekhila
dine-dine prabhu-saṅge ānanda bāḍila

Synonyms

dola-yātrā — the festival of Dola-yātrā; *ādi* — and others; *prabhura saṅgete* — with Śrī Caitanya Mahāprabhu; *dekhila* — he saw; *dine-dine* — day after day; *prabhu-saṅge* — in the association of Śrī Caitanya Mahāprabhu; *ānanda bāḍila* — his pleasure increased.

Translation

Sanātana Gosvāmī observed the Dola-yātrā ceremony with Lord Śrī Caitanya Mahāprabhu. In this way, his pleasure increased in the company of the Lord.

CC Antya 4.207

দোলযাত্রা দেখিহ প্রভু তাঙে বিদায় দিলা

বৃন্দাবনে যে করিবেন সব শিখাইলা

dola-yātrā dekhi' prabhu tāṅre vidāya dilā
vr̥ndāvane ye karibena, saba śikhāilā

Synonyms

dola-yātrā — the festival of Dola-yātrā; *dekhi'* — seeing; *prabhu* — Śrī Caitanya Mahāprabhu; *tāñre* — unto him; *vidāya dilā* — bid farewell; *vṛndāvane* — at Vṛndāvana; *ye karibena* — whatever he would do; *saba* — all; *śikhāilā* — instructed.

Translation

After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.

Verse for colored powders

ŚB 10.42.5

ततस्तावङ्गरागेण स्ववर्णैतरशोभिना

सम्प्राप्तपरभागेन शुशुभातेऽनुरञ्जितौ ॥ १०.४२.५ ॥

tatas tāv aṅga-rāgeṇa
sva-varṇetara-śobhinā
samprāpta-para-bhāgena
śuśubhāte 'nurañjitaū

Origin of Holi

Synonyms

tataḥ — then; *tau* — They; *aṅga* — of Their bodies; *rāgeṇa* — with the coloring cosmetics; *sva* — Their own; *varṇa* — with colors; *itara* — other than; *śobhinā* — adorning; *samprāpta* — which exhibited; *para* — the highest; *bhagena* — excellence; *śuśubhāte* — They appeared beautiful; *anurañjita* — anointed.

Translation

Anointed with these most excellent cosmetics, which adorned Them with hues that contrasted with Their complexions, the two Lords appeared extremely beautiful.

Purport

The *ācāryas* suggest that Kṛṣṇa spread yellow ointment upon His body, and Balarāma blue ointment upon His.

Throwing butter

ŚB 10.5.14

गोपाः परस्परं हृष्टा दधिक्षीरघृताम्बुभिः

आसिञ्चन्तो विलिम्पन्तो नवनीतैश्च चिक्षिपुः ॥ १०.५.१४ ॥

gopāḥ parasparam hr̥ṣṭā

dadhi-kṣīra-ghṛtāmbubhiḥ

āsiñcanto vilimpanto

navanītaiś ca cikṣipuḥ

Synonyms

gopāḥ — the cowherd men; *parasparam* — on one another; *hr̥ṣṭāḥ* — being so pleased; *dadhi* — with curd; *kṣīra* — with condensed milk; *ghṛta-ambubhiḥ* — with water mixed with butter; *āsiñcantaḥ* — sprinkling; *vilimpantaḥ* — smearing; *navanītaiḥ ca* — and with butter; *cikṣipuḥ* — they threw on one another.

Translation

In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.

Purport

From this statement we can understand that five thousand years ago not only was there enough milk, butter and curd to eat, drink and cook with, but when there was a festival it would be thrown about without restriction. There was no limit to how

extensively milk, butter, curd and other such products were used in human society. Everyone had an ample stock of milk, and by using it in many varied milk preparations, people would keep good health in natural ways and thus enjoy life in Kṛṣṇa consciousness.

Garland is powdered by the dust raised by the cows' hooves

ŚB 23-10.35.22

वत्सलो ब्रजगवां यदगध्रो वन्द्यमानचरणः पथि वृद्धैः
कृत्स्नगोधनमुपोह्य दिनान्ते गीतवेणुरनुगेडितकीर्तिः ॥
१०.३५.२२ ॥

उत्सवं श्रमरुचापि दृशीनामुन्नयन्वुररजश्छुरितस्रक्
दित्सयैति सुहृदासिष एष देवकीजठरभूरुडुराजः ॥
१०.३५.२३ ॥

*vatsalo vraja-gavāṁ yad aga-dhro
vandyamāna-caraṇaḥ pathi vṛddhaiḥ
kṛtsna-go-dhanam upohya dinānte
gīta-veṇur anugeḍita-kīrtiḥ
utsavaṁ śrama-rucāpi dṛśīnām
unnayan khura-rajaś-churita-srak
ditsayaiti suhrd-āsiṣa eṣa*

devakī-jāṭhara-bhūr uḍu-rājāḥ

Synonyms

vatsalaḥ — affectionate; *vraja-gavām* — to the cows of Vraja; *yat* — because; *aga* — of the mountain; *dhraḥ* — the lifter; *vandyamāna* — being worshiped; *caraṇaḥ* — His feet; *pathi* — along the path; *vṛddhaiḥ* — by the exalted demigods; *kṛtsna* — entire; *go-dhanam* — the herd of cows; *upohya* — collecting; *dina* — of the day; *ante* — at the end; *gītā-veṇuḥ* — playing His flute; *anuga* — by His companions; *īḍita* — praised; *kīrtiḥ* — His glories; *utsavam* — a festival; *śrama* — of fatigue; *rucā* — by His coloring; *api* — even; *dṛśīnām* — for the eyes; *unnayan* — raising; *khura* — from the hooves (of the cows); *rajāḥ* — with the dust; *churita* — powdered; *srak* — His garland; *ditsayā* — with the desire; *eti* — He is coming; *suhṛt* — to His friends; *āśiṣaḥ* — their desires; *eṣaḥ* — this; *devakī* — of mother Yaśodā; *jāṭhara* — from the womb; *bhūḥ* — born; *uḍu-rājāḥ* — moon.

Translation

Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows' hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival

for everyone's eyes. Eager to fulfill His friends' desires, Kṛṣṇa is the moon arisen from the womb of mother Yaśodā.

Purport

According to the *ācāryas*, at this point the *gopīs* climbed into the watchtowers of Vṛndāvana's houses so they could see Kṛṣṇa as soon as possible when He returned home. Mother Yaśodā was very anxious for her son to come back, and therefore she had the tallest of the beautiful young *gopīs* climb up to see when He would arrive. It is implied here that Kṛṣṇa was somewhat delayed on the way home because His lotus feet were being worshiped by great demigods along the path.

Thus end the Third Chapter, of the Origin of Holi.



